



12 PM

THE PASSION OF
OUR LORD JESUS CHRIST

Friday, April 15, 2022

Good Friday



TRINITY CHURCH
IN THE CITY OF BOSTON

WELCOME



Whether you're new among us or you've been worshipping here for years, we look forward to helping you make a home for faith at Trinity.

Complete the short Welcome Form at trinitychurchboston.org/welcome so we can get to know you better. You can also scan the QR code to reach the form.



LOVE YOUR NEIGHBOR

Wear a Mask



Masks can be cloth with filter, surgical, or N95, and must cover the entire nose and mouth.

Bandanas, scarves, and gaiters do not meet the CDC-recommended standard and will not be allowed.



Keep a Pew Apart



Respect Other's Boundaries

RESTROOMS

Restrooms are located downstairs in the Undercroft on either side of the Chapel. Stairs are on the left and right sides of the Narthex (entryway). An elevator is located in the Clarendon Street Vestibule.

TOURS

Trinity Church offers self-guided, docent-led, and audio tours. Considered one of ten buildings that changed America, Trinity Church is an architectural masterpiece including its unique collection of stained-glass windows by designers such as Edward Burne-Jones, William Morris, and John La Farge, its murals, wood carvings and more.

We are now open for tours **Tuesday-Saturday** from **10 am-5 pm**, with the last ticket sold at 4:30 pm. The price is \$10. Children younger than 12 are free.

HOURS & INFORMATION

Sunday Worship (see Easter Services on 4.17 in TrinityEvents)

- 8 am** Holy Eucharist, Rite II
(Morning Prayer last Sunday of the month)
indoor, masked*, socially-distanced
- 10 am** Holy Eucharist, Rite II
(Morning Prayer last Sunday of the month)
Includes Children's Homily
indoor, masked*, socially-distanced,
streaming at
trinitychurchboston.org/live-worship
and [facebook.com/trinitychurchboston](https://www.facebook.com/trinitychurchboston)
- 5 pm** Holy Eucharist, Rite II
indoor, masked*, socially-distanced
- *Masks can be cloth with filter, surgical, or N95, and must cover the entire nose and mouth. Bandanas, scarves, and gaiters do not meet the CDC-recommended standard and will not be allowed.

Weekday Worship at Trinity

Tuesday/Thursday

- 8:30 pm** Online Compline
join us on Zoom at bit.ly/tcbTTcompline
☎ or dial in with **1-646-558-8656**
and enter Meeting ID **206 654 379**

Vestry

Chris Allen ('23) • Christine Arcese ('26) • Christopher Atwood ('26) • Barbara Dortch-Okara ('25) • Richard Henderson ('26) • Vincent W. James ('24) • Sarah E. McGinty ('24) • Mark Morrow ('23) • Dr. Niven Narain ('26) • Dr. Chuks Chijioke Okoli ('25) • Christopher Parris ('23) • Constance Perry ('24) • Peter Renner ('25) • Olaf J. Thorp ('24) • Pam Waterman ('25) • Ania Wiczkowski ('23)

Each can be reached at bit.ly/TrinityVestry

Clergy & Staff can be reached at bit.ly/TrinityStaff

STATEMENT OF AFFIRMATION

Trinity Church in the City of Boston is a congregation of the Episcopal Diocese of Massachusetts and welcomes and honors everyone. In accordance with our baptismal covenant, we affirm the inherent worth and dignity of every person. We strive to include all persons without regard to sexual orientation, race, nationality, gender, family configuration, ethnic background, economic circumstances, difference in ability, culture, or age. Our love and acceptance of each other embody our commitment to unity with God and each other in Christ.

THE WORD OF GOD

Opening Acclamation and Collect

Blessed be our God,
for ever and ever. Amen.

Let us pray.

Almighty God, we pray you graciously to behold this your family, for whom our Lord Jesus Christ was willing to be betrayed, and given into the hands of sinners, and to suffer death upon the cross; who now lives and reigns with you and the Holy Spirit, one God, for ever and ever.

Amen.

Reading Isaiah 52:13-53:12

For thus says the Lord,

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him--so marred was his appearance, beyond human semblance, and his form beyond that of mortals-- so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account.

Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.

All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth.

By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.

Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

The Word of the Lord.

Thanks be to God.

Our Holy Week worship continues with "Good Friday" from The Book of Common Prayer, pp. 276-282.

Today's service begins with all kneeling for silent prayer.

Worship at Trinity

Please note that our use of the BCP text may vary slightly to incorporate gender-neutral language when appropriate.

*When the text of this worship booklet is in **bold**, it is spoken or sung by all.*

Though the Presider's posture (standing, sitting, or kneeling) will cue many in the pews, we invite you to participate as you are able and as your piety prefers.

Psalm 40: 1-14

Sung to Tone II.1, alternating
between cantor and all.



Cantor

I waited patiently upon the Lord; *
he stooped to me / and heard my cry.

All

He lifted me out of the desolate pit, out of the mire and clay; *
he set my feet upon a high cliff and made / my footing sure.
He put a new song in my mouth, a song of praise to our God; *
many shall see, and stand in awe, and put their / trust in the Lord.

Happy are they who trust in the Lord! *
they do not resort to evil spirits or turn / to false gods.

Great things are they that you have done, O Lord my God!
how great your wonders and your plans for us! *
there is none who can be / compared with you.

Oh, that I could make them known and tell them! *
but they are more / than I can count.

In sacrifice and offering you take no pleasure *
(you have given me ears / to hear you);

Burnt-offering and sin-offering you have not required, *
and so I said, "Behold, I come.

In the roll of the book it is written concerning me: *
'I love to do your will, O my God; your law is deep / in my heart.'

I proclaimed righteousness in the great congregation; *
behold, I did not restrain my lips; and that, / O Lord, you know.

Your righteousness have I not hidden in my heart;
I have spoken of your faithfulness and your deliverance; *
I have not concealed your love and faithfulness from the great congregation.

You are the Lord; do not withhold your compassion from me; *
let your love and your faithfulness keep me safe / for ever,

For innumerable troubles have crowded upon me;
my sins have overtaken me, and I cannot see; *
they are more in number than the hairs of my head, and my / heart fails me.

Be pleased, O Lord, to deliver me; *
O Lord, make haste / to help me.

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO JOHN

(18:1-19:37)

*The customary responses before
and after the Gospel are omitted.*

Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he," they stepped back and fell to the ground.

Again Jesus asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." Jesus answered, "I told you that I am he. So if you are looking for me, let these men go." This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me."

Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

So the soldiers, their officer, and the temple authorities arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not."

Now the slaves and the police had made a charcoal fire because it was cold, and they were standing around it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover.

So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfill what Jesus had said when he indicated the kind of death he was to die.)

Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered, "Do you ask this on your own, or did others tell you about me?" Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over. But as it is, my kingdom is not from here." Pilate asked him, "So you are a king?" Jesus answered, "You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice." Pilate asked him, "What is truth?"

After he had said this, he went out to the Passover crowds again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit.

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face.

Once more Pilate came out and said to the crowds gathered there, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!" As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!"

But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him." The Temple leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God."

When Pilate heard this, he was even more afraid, and he went back inside the palace. "Where do you come from?" he asked Jesus, but Jesus gave him no answer.

"Do you refuse to speak to me?" Pilate said. "Don't you realize I have power either to free you or to crucify you?" Jesus answered, "You would have no power over me if it were not given to you from above. Therefore the one who handed me over to you is guilty of a greater sin."

From then on, Pilate tried to set Jesus free, but the leaders kept shouting, "If you let this man go, you are no friend of Caesar. Anyone who claims to be a king opposes Caesar." When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon.

“Here is your king,” Pilate said to the Passover crowds. But they shouted, “Take him away! Take him away! Crucify him!”

“Shall I crucify your king?” Pilate asked.

“We have no king but Caesar,” the chief priests answered. Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus.

Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

There they crucified him, and with him two others—one on each side and Jesus in the middle.

Pilate had a notice prepared and fastened to the cross. It read: Jesus of Nazareth, the King of the Jews. Many read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin, and Greek. The chief priests protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.” Pilate answered, “What I have written, I have written.”

When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.” This happened that the scripture might be fulfilled that said, “They divided my clothes among them and cast lots for my garment.”

So this is what the soldiers did. Near the cross of Jesus stood his mother, his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, “Woman, here is your son,” and to the disciple, “Here is your mother.” From that time on, this disciple took her into his home.

Later, knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus’ lips. When he had received the drink, Jesus said, “It is finished.” With that, he bowed his head and gave up his spirit.

Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Temple leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe. These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” and, as another scripture says, “They will look on the one they have pierced.”

As able, all remain standing as silence is kept for a time.

At the mention of Golgotha, “the place of the skull,” all stand, as they are able.

Hymn 168 'O sacred head, sore wounded'

1 O sa - cred head, sore wound - ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 *4 What lan - guage shall I bor - row to thank thee, dear - est friend,

1 O king - ly head, sur - round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?

1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,

1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.

Words: Paul Gerhardt (1607-1676); sts. 1-3 and 5, tr. Robert Seymour Bridges (1844-1930); st. 4, tr. James Waddell Alexander (1804-1859), alt.
 Music: *Herzlich tut mich verlangen* [Passion Chorale], Hans Leo Hessler (1564-1612); adapt. and harm. Johann Sebastian Bach (1685-1750)

Sermon The Rev. Patrick C. Ward, *Senior Associate for Program*

THE SOLEMN COLLECTS

Dear People of God: the creator of heaven and earth sent his Chosen One not to condemn the world, but that the world through him might be saved; that all who believe in him might be delivered from the power of sin and death, and become heirs with him of everlasting life.

We pray, therefore, for people everywhere according to their needs.

All stand, as able.

Let us pray for Christ's holy, catholic, Church throughout the world;

For its unity in witness and service

For bishops, for the ministry of all the baptized,
and for those we serve

For all the people of this diocese

For all Christians in this community

For those about to be baptized

That God will confirm the Church in faith, increase it in love,
and preserve it in peace.

*A period of silence follows
each bidding, (which begin,
"That God ...").*

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in our vocations and ministries we may truly and devoutly serve you; through our Lord and Savior Jesus Christ.

Amen.

Let us pray for all nations and peoples of the earth, and for those in authority among them;

For Joseph, the President of the United States

For the Congress and the Supreme Court

For members and representatives of global partnerships

For Episcopal Relief and Development and all humanitarian organizations
who seek peace and serve the common good

That by God's help they may seek justice and truth, and live
in peace and concord.

Almighty God, kindle, we pray, in every heart the true love of peace, and guide with your wisdom those who take counsel for the nations of the earth; that in tranquility your dominion may increase, until the earth is filled with the knowledge of your love; through Jesus Christ our Lord.

Amen.

Let us pray for all who suffer and are afflicted in body, mind or spirit;
For those who are deprived and oppressed
For all who are sick or wounded,
For those in darkness, in doubt and in despair, in loneliness and in fear,
For prisoners, captives and refugees,
For the victims of false accusations and violence,
For all at the point of death and those who watch beside them,
That God in his mercy will sustain them with the knowledge of his love.

Gracious God, the comfort of all who sorrow, the strength of all who suffer: Let the cry of those in misery and need come to you, that they may find your mercy present with them in all their afflictions; and give us, we pray, the strength to serve them for the sake of him who suffered for us, your Son Jesus Christ our Lord.

Amen.

Let us pray for all who have not encountered the love of God;
For those who still seek, but have not found a relationship with Christ;
For those who have lost their faith;
For those hardened by sin or indifference;
For the contemptuous and the scornful;
For those who are persecutors of the faithful;
For those who in the name of Christ have persecuted others:
That God will be in their hearts to open them to truth, and lead them to faith.

Merciful God, creator of all the peoples of the earth and lover of souls: Have compassion on all who do not know you as you are revealed in your Son Jesus Christ; let your Gospel be preached with grace and power to those who have not heard it; turn the hearts of those who are separated from you, and bring home to your fold those who have gone astray; that all may receive the gracious care of the Good Shepherd, Jesus Christ our Lord.

Amen.

Let us commit ourselves to God, and pray for the grace of a holy life, that, with all who have departed this world and have died in the peace of Christ, and those whose faith is known to God alone, we may be accounted worthy to enter into the fullness of the joy of our Lord, and receive the crown of life in the day of resurrection.

O God of unchangeable power and eternal light: Look favorably on your whole Church, that wonderful and sacred mystery; by the effectual working of your providence, carry out in tranquility the plan of salvation; let the whole world see and know that things which were cast down are being raised up, and things which had grown old are being made new, and that all things are being brought to their perfection by him through whom all things were made, your Son Jesus Christ our Lord; who lives and reigns with you, in the unity of the Holy Spirit, one God, for ever and ever.

Amen.

DEVOTIONS BEFORE THE CROSS

Invitation

Cantor Behold the wood of the cross,
Choir Whereon was hung the world's salvation.

Sung three times as the cross is borne into the church.

Anthem 1

We glory in your cross, O Lord, and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.

As the anthems begin, all kneel as they are able.

May God be merciful to us and bless us,
show us the light of his countenance, and come to us.

Let your ways be known upon earth, your saving health among all nations.
Let all the peoples praise you, O God; let all the peoples praise you.

We glory in your cross, O Lord, and praise and glorify your holy resurrection;
for by virtue of your cross joy has come to the whole world.

Anthem 2

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

If we have died with him, we shall also live with him;
if we endure, we shall also reign with him.

We adore you, O Christ, and we bless you,
because by your holy cross you have redeemed the world.

Anthem 3

O Savior of the world, who by thy cross and precious blood hast redeemed us:
Save us and help us, we humbly beseech thee, O Lord.

MUSIC: RUSSELL SCHULZ-WIDMAR (B. 1944)

Hymn 172 'Were you there'

1 Were you there when they cru - ci - fied my Lord? Were you
 2 Were you there when they nailed him to the tree? Were you
 *3 Were you there when they pierced him in the side? Were you
 4 Were you there when they laid him in the tomb? Were you

there when they cru - ci - fied my Lord? Oh!
 there when they nailed him to the tree? Oh!
 there when they pierced him in the side? Oh!
 there when they laid him in the tomb? Oh!

Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,
 Some-times it caus - es me to trem-ble, trem-ble,

trem-ble. Were you there when they cru - ci - fied my Lord?
 trem-ble. Were you there when they nailed him to the tree?
 trem-ble. Were you there when they pierced him in the side?
 trem-ble. Were you there when they laid him in the tomb?

Words: Afro-American spiritual Music: *Were You There*, Afro-American spiritual, harm. Charles Winfred Douglas (1867-1944)
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Confession of Sin

Let us confess our sins against God and our neighbor.

Almighty and most merciful Father,
**we have erred and strayed from thy ways like lost sheep,
we have followed too much the devices and desires of our own hearts,
we have offended against thy holy laws,
we have left undone those things which we ought to have done,
and we have done those things which we ought not to have done.
But thou, O Lord, have mercy upon us,
spare thou those who confess their faults,
restore thou those who are penitent,
according to thy promises declared unto mankind
in Christ Jesus our Lord;
and grant, O most merciful Father, for his sake,
that we may hereafter live a godly, righteous, and sober life,
to the glory of thy holy Name.
Amen.**

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through Jesus Christ our Lord.

Amen.

The Lord's Prayer

And now, as our Savior Christ has taught us, we are bold to pray,

Our Father,
**who art in heaven, hallowed be thy Name,
thy kingdom come, thy will be done, on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive those who trespass
against us. And lead us not into temptation, but deliver us from evil.
For thine is the kingdom, and the power, and the glory, for ever and ever.
Amen.**

Communion of the People

Good Friday is the one day of the year when the Eucharist may not be celebrated. The bread we share this day is reserved from last night's liturgy for Maundy Thursday. The sacrament has been kept in prayer in the chapel, on the Altar of Repose.

It is customary to make our Good Friday Communion in one kind only—the bread. The sacrament will be distributed in silence. The simplicity of the act intends to hold both the bleakness of this occasion and the affirmation of God's presence even in our darkest hours.

Concluding Collect

Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Church peace and concord; and to us sinners everlasting life and glory; for with the Father and the Holy Spirit you live and reign, one God, now and for ever.

Amen.

After the Collect, all may leave in silence or remain in prayer until 3pm.

The worship of Holy Week continues with the Easter Vigil tomorrow at 5pm.

Trinity Church
in the City of Boston
206 Clarendon Street, Boston, MA 02116
617-536-0944 + trinitychurchboston.org





TrinityEvents

The Church is open for prayer until 4 pm today.

EASTER WORSHIP

Easter Vigil: Lighting the New Paschal Fire

Sat., 4/16, 5 pm, Church

Returning to the West Porch where our Holy Week began, we will light the first fire of Easter, declaring Jesus' passage from death into life, and announcing our "Alleluia!" for the resurrected life we share with the risen Christ. With all members of the congregation bearing handheld candles, we will enter the darkened church and brighten that holy space while a cantor sings the Exsultet. Our prayers will continue with the Vigil liturgy, a series of reading-song-prayer segments echoing the format of Candlelight Carols, before we renew our baptismal vows and celebrate the first Eucharist of the Easter season.

Easter Day: Flowering of the Cross & Festival Eucharist

Sun., 4/17,
8 am, 10 am (livestreamed,) 12 pm, Church

With the church bedecked in signs of new life, we will sing our "Alleluia!" accompanied by brass and timpani, organ and choir, at all services. On the West Porch, we invite all to share in the flowering of the same cross borne into the church on Good Friday. We welcome worshippers to bring a bloom or spray of green from their home windowsills, gardens, and lawns. As we gather indoors, a meaningful time of preludial music will welcome us to prayer, as we celebrate Eucharist and give thanks for the Hope we have received.



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MUSIC

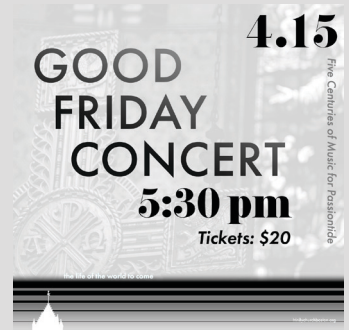
Good Friday Concert: Five Centuries of Music for Passiontide

Fri., 4/15, 5:30 pm, Church, Tickets: \$20

Featuring Bach's motet 'Jesu, meine Freude' along with various choral works by Monteverdi, Lotti, Burleigh, and others.

In observance of Good Friday, the La Farge Ensemble (composed of a select group of singers from the Trinity Choirs) will perform a variety of choral music set to evoke the drama and emotion of the Passion of Christ. Featuring composers from 16th century Italy to 21st century Boston, this concert will provide a diverse look at this eternal moment.

Tickets can be purchased on Eventbrite by scanning the QR code, or via the entry at trinitychurchboston.org/calendar, or at the door.



PRICE LECTURE

Trauma + Grace on the Emmaus Road A Visit with Serene Jones

Mon., 4/18, 7 pm, on Zoom

"As we try to make meaning in the aftermath of collectively experienced traumatic events, what should be the work of the church?" Serene Jones, author of *Trauma + Grace* and president of Union Theological Seminary in New York, posed that question in the aftermath of September 11, 2001. Considering the traumas our nation has experienced in the past two years—political, racial, epidemiological—her question is as urgent as ever. Join us for a visit with President Jones, with the readings of Holy Week and Easter still in mind. We'll reflect specifically on the Emmaus Road narrative (Luke 24: 14-33) so consider spending time with that passage before we gather.

☎ Dial in with 1-646-558-8656 and enter Meeting ID: 821 2826 6203, scan the QR code, or visit trinitychurchboston.org/calendar



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